Americanized; more especially the nineteenth-century immigrants from Germany. The differences between Christianity and Judaism tend to disappear in it; there are hardly any in regard to ethics, ceremonial law plays no part (Isaac M. Wise, the founder of American Reform Judaism, denied the authority of the Talmud), Jewish mysticism is discarded; the only difference is in the interpretation of the Messianic character of Jesus Christ, but it is not stressed.

In the United States church attendance is more incumbent on the Christians than in Germany, and under that influence the Jews, too, try to dignify their religious services, which task is fulfilled by Reform Judaism. Very large sums are spent on the construction of magnificent places of worship (called temples and not synagogues), high salaries are paid to the rabbis, and organ and choir are introduced into the services. From the aesthetic point of view the services are not inferior to the Christian. Further, as Reform Judaism imposes no oppressive dogmas or ritual, but takes pride in reconciling the Jewish religion with learning and civilization, its following is considerable; though a large number of Jews pass over to Christian Science, Unitarianism, Ethical Societies, etc.

In the past the Jewish religion was studied and expounded in the *yeshivas* (Talmud schools), and a few of

these still survive in Eastern Europe. They have, however, lost in importance, though certain distinguished rabbis are still recognized by the Orthodox Jews as authoritative teachers and interpreters of the doctrine. In modern times four institutions have been founded for the study of Jewish religion, literature, and history: the Society for the Advancement of Jewish Knowledge, founded in Berlin in 1902 (its main work is *Outlines of the Knowledge of Judaism);* the Dropsie College for Hebrew and Cognate Learning, founded in Philadelphia in 1905; the Academy for Jewish Knowledge, founded in Berlin in 1910; and the Judaistic Institute of the Hebrew University, opened in Jerusalem in 1925.